

THE FRIEND.

A RELIGIOUS AND LITERARY JOURNAL.

VOL. L.

SEVENTH-DAY, TENTH MONTH 21, 1876.

NO. 10.

PUBLISHED WEEKLY.

Price, if paid in advance, \$2.00 per annum; if not paid in advance \$2.50; 10 cents extra is charged for Postage on those sent by mail.

Subscriptions and Payments received by

JOHN S. STOKES,

AT NO. 116 NORTH FOURTH STREET, UP STAIRS.

PHILADELPHIA.

For "The Friend."

Mission of George Bogle to Tibet.

(Continued from page 66.)

Tassisudon, the capital of Bhutan, is situated in a valley, surrounded by high mountains. The character, government and religion of the people, are very similar to those of Tibet, with which it is closely connected, and which it is partially subject. The priests are a numerous and influential body. When admitted into orders, they take a vow to live in chastity, to kill no living creature, and to abstain from eating animal food on the day on which it is killed. Though marriage is not absolutely prohibited to those connected with the government, yet finding it a bar to preferment, they seldom enter into that state. In the palace at Tassisudon there were 3000 men and not a woman. As an illustration of the willingness to take animal life, Dr. Bogle mentions that one day on a visit to the Lama-amboché, who was then at the head of ecclesiastical affairs in Bhutan, his companion, Dr. Hamilton, exhibited a microscope. His effort to catch a fly to put under the glass, threw the whole room into confusion, and the Lama was greatly frightened lest he should have killed it!

His reception by the Rajah is thus described in a letter to his sister: "On the day fixed to receive me I walked to the palace of the Deb Rajah. If there is any pleasure in being honored, I had enough of it. Being the first European they had ever seen in these parts, the windows of the palace and the road that led to it were crowded with spectators. I saw there were 3000. After passing through three courts, and climbing two iron-ladders, I was carried into an ante-chamber hung round with bows and arrows, spears, matchlocks, cane-coiled targets, and other implements of war, and filled with a number of priests, servants, &c., squatted down in different places. Having waited there about half an hour, I was conducted to the Rajah. He was seated upon a throne, or pulpit, if you please (for that is what it is called), raised about two feet from the ground. On entering I made him three low bows, instead of as many prostrations, with which, according to the etiquette of this court, I ought to have approached him. I then walked up and gave him a white satin handkerchief, while my servants laid my presents of spices, silks, cutlery, &c., before him; after which I

was conducted to a cushion prepared for me at the opposite end of the room. As all this passed in a profound silence, I had now time to get over a kind of flurry which it had occasioned. In the meantime several copper trays, with rice, butter, treacle, tea, walnuts, apricots, cucumbers, and other fruits, were set before me, together with a little stool and a china cup. But it is time I should make you acquainted with the company, and let you know where you are.

"The Deb Rajah was dressed in his sacerdotal habit of scarlet cotton, with gilded mitre on his head, and an umbrella with fringes twirling over him. He is a pleasant-looking old man with a smirking countenance. On each side of him his principal officers and ministers to the number of a dozen were seated upon cushions close to the wall, and the rest of the company stood in the area or among the pillars. The panels of the room and also the ceiling were covered with Chinese sewed landscapes and different colored satins; the pulpit was gilded, and many silver and gilt vases about it; and the floor all around was laid with carpets. At the opposite end of the apartment, and behind where I sat, several large Chinese images were placed in a kind of niche or alcove, with lamps of butter burning before them, and ornamented with elephants' teeth, little silver temples, china-ware, silks, ribbons, and other gewgaws."

"In came a man carrying a large silver kettle, with tea made with butter and spices, and having poured a little into his hand and drank it, he filled the Deb Rajah a cup, then went round to all the ministers, who, as well as every other *Boot*, are always provided with a little wooden cup, black glazed in the inside, wrapped in a bit of cloth, and lodged within their tunic, opposite to their heart and next their skin, which keeps it warm and comfortable; and last of all the cup-bearer filled my dish. The Rajah then said a grace, in which he was joined by all the company. When we had finished our tea, and every man had well licked his cup, and deposited it in his bosom, a water tabby gown, like what Aunt Katty used to wear, with well-plated haunches, was brought and put on me; a red satin handkerchief was tied round me for a girdle. I was conducted to the throne, where the Deb Rajah bound my temples with another satin handkerchief, and squeezing them hard betwixt his hands, muttered some prayers over me, after which I was led back to my cushion. We had next a cup of whisky fresh and hot out of the still, which was served round in the same manner as the tea, of which we had also two more dishes, and as many graces; and last of all betel nut.

"During these different refreshments a great deal of complimentary conversation passed between me and the Deb through the means of an interpreter, which, however brilliant and witty, I will not here set down. At taking leave the Rajah tied two handker-

chiefs together, and threw them over my shoulders by way of a sash. Thus attired, I paid two or three visits to some of the officers in the palace, and walked home, like Mordecai, in great state to my lodgings."

While in Bhutan, a letter was received from Teshu Lama of Tibet, prohibiting the further advance of the mission, on the ground that the country was subject to the Emperor of China, who had ordered that no Moghul, Hindustani, Patan, or Fringy [European], should be admitted. This was accompanied with presents and a letter to Warren Hastings, which Bogle steadily refused to receive. He found there was much jealousy of Europeans; and was compelled to remain several months in Bhutan before permission could be obtained to go on to Tibet. During his stay here, Bogle endeavored to open the way for the traffic he was attempting to establish between Bengal and Tibet, by representing to the Bhutan government the advantages that would result to it from the passage through its territory of an extensive commerce.

Our traveller left Tassisudon on the 13th of 10th mo., on his Tibetan journey. A shower of snow which had whitened the tops of the mountains greatly surprised his Bengalese attendants, who had never seen such a thing before. They asked what it was of the Bhutan people, who told them it was white clothes, which the Almighty sent down to cover the mountains and keep them warm. Bogle adds: "This solution required, to be sure, some faith; but it was to them just as probable as that it was rain, or that they were afterwards to meet with water hard as glass, and be able to walk across a river."

"We arrived at Essana after midday on the 15th of October. This is a village situated in a small but fruitful valley. Everybody was busy with the harvest. As soon as a field of rice is ripe the water is drained off, and the stream that supplied it diverted into a different channel. It is then cut down with toothless sickles, and is either placed against the narrow ridges which surround the fields and separate them from each other, or it is laid flat upon the stubble-ground. In a few days it is built up in little ricks, regularly, but without being bound. From these it is taken down; a beam is raised breast high, and supported upon two posts; under it a large mat is spread, and the men and women, leaning upon it, tread out the rice with their feet. A different method is used with the wheat, which is bearded. It is tied up in small sheaves. In some places (Kepta) they separate the grain from the straw by burning it; in others (Tassisudon) they thrash it out with flails. The wheat is reaped in the beginning of June.

"In all these different occupations of husbandry the heavy burden lies upon the fair sex: they have a hard lot of it. Besides all this, the economy of the family falls to their share. They have to dress the victuals and

feed the swine. They are not much troubled indeed with washing or scrubbing; the fashion of the country renders this quite unnecessary."

On the 23d they arrived at the boundary of Bhutan, which is marked by six heaps of stones with banners. Before them lay the elevated plain of Tibet; and to the east and south, the mountains over which they had been passing.

"The first object that strikes you, as you go down the hill into Tibet, is a mount in the middle of the plain. It is where the people of Pari-jong expose their dead. It happened, I hope not ominously, that they were carrying a body thither as we came down. Eagles, hawks, ravens, and other carnivorous birds were soaring about in expectation of their prey. Every village has a place set apart for this purpose. There are only two exceptions to it. The Lamas are burnt with sandal-wood, and such as die of the smallpox are buried, to smother the infection.

"As we advanced a little farther, we came in sight of the castle of Pari-jong, which cuts a good figure from without. It rises into several towers with the balconies, and having few windows, has the look of strength; it is surrounded by the town. The houses are of two low stories, flat-roofed, covered with bundles of straw, and so huddled together that one may chance to overlook them. There is little to be said for them. The ceilings are so low, that I have more than once been indebted to the thickness of my skull; and the beams being very short, are supported by a number of posts, which are little favorable to chamber-walking. In the middle of the roof is a hole to let out the smoke, which, however, departs not without making the whole room as black as a chimney. This opening serves also to let in the light; the doors are full of holes and crevices, through which the women and children keep peeping. I used to give them sugar-candy, and sometimes ribbons; but I brought all the children of the parish upon my back by it. The straw upon the top keeps the house warm. The same style of architecture prevails in the villages upon the road. It has a mean look after the lofty buildings in the Deb Rajah's country; but having neither wood nor arches, how can they help it?

"There is no walking out after it is dark, on account of the number of dogs which are then let loose; they are of the shepherd breed, the same kind with those called Nepal dogs, large size, often shagged like a lion, and extremely fierce."

On the 27th they left Pari-jong, under the escort of one of the Teshu Lama's officers named Paima. On arriving at a heap of stones in the plain opposite to a high rock covered with snow, the following ceremony was performed: "Here we halted, and the servants gathering together a parcel of dried cow-dung, one of them struck fire with his tinder-box, and lighted it. We sat down about it, and the day being cold, I found it very comfortable. When the fire was well kindled, Paima took out a book of prayers; one brought a copper cup, another filled it with a kind of fermented liquor out of a new-killed sheep's paunch, mixing in some rice and flour, and after throwing some dried herbs and flour into the flame, they began their rites. Paima acted as chaplain. He chanted the prayers in a loud voice, the others ac-

companying him, and every now and then the little cup was emptied towards the rock. About eight or ten of these libations being poured forth, the ceremony was finished by placing upon the heap of stones the little ensign,* which my fond imagination had before offered up to my own vanity. The mountain to which this sacrifice was made is named Chumalhari. It stands between Tibet and Bhutan, and is generally white with snow. It rises almost perpendicular like a wall, and is attended with a string of smaller rocks, which obtain the name of Chumalhari's sons and daughters.

"As the water of the Ganges, or of some refreshing brook, is considered holy among the sun-scorched Hindus, so rocks and mountains are the objects of veneration among the Lama's votaries. They erect written standards upon the tops of them, they cover the sides of them with prayers formed of pebbles, in characters so large 'that those that run may read.'"

(To be continued.)

For "The Friend."

An Epistle of George Fox.

Although the following epistle of George Fox was written to Friends in his day, I believe it to be applicable to some in this our day. Many who go under the name of Friends, have let fall this testimony to "plainness of speech, behaviour and apparel," and are copying after the fashions of a "vain and perishing world;" not only the young, but others in more advanced life, who ought to be good examples to their younger brothers and sisters. "Be not conformed to this world," we are told in scripture, "but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God concerning you." And there was another class, viz., the old people, who were going into the earth, whom he also warned; so that all might beware and keep out of those snares.

Ohio.

"While I was in the city I had a concern upon my spirit with respect to a twofold danger that attended some who professed truth; one was of young people's running into the fashions of the world, and the other was of old people's going into the earth. And that concern coming now again weightily upon me, I was moved to give forth the following as a reproof to such, and an exhortation and warning to all Friends to beware of and keep out of those snares.

'To all that profess the truth of God.'

"My desires are that you walk humbly in it; for when the Lord first called me forth, he let me see that young people grew up together in vanity and the fashions of the world, and old people went downwards into the earth, raking it together; and to both these I was to be a stranger. And now, friends, I do see too many young people that profess the truth grow up into the fashions of the world, and too many parents indulge them; and amongst the elder some are declining downwards and raking after the earth. Therefore, take heed that you are not making your graves while you are alive outwardly, and loading yourselves with thick clay. Hab. ii. 6. For if you have not power over the earthly spirit, and

[* A branch of a tree with a white handkerchief fastened to it.]

that which leadeth into a vain mind, and the fashions of the world, and into the earth, though you have often had the rain fall upon your fields, you will but bring forth thistles, briars, and thorns, which are for the fire. Such will become brittle, peevish, fretful spirits, that will not abide the heavenly doctrine, the admonitions, exhortations, and proofs of the Holy Ghost, or heavenly Spirit of God; which would bring you to be conformable to the death of Christ, and to the image, that ye might have fellowship with him in his resurrection. Therefore it is good for all to bow to the name of Jesus, theiraviour, that all may confess him to the glory of God the Father. For I have had a concern upon me, in a sense of the danger of young people's going into the fashions of the world, and old people's going into the earth, and many going into a loose and false liberty till at last they go quite out into the spirit of the world as some have done. The houses such hath been built upon the sand on the sea-shore, not upon Christ the Rock; that so soon in the world again, under a pretence of liberty of conscience. But it is not a peaceable conscience, nor in the Spirit of God, nor in Christ Jesus; for in the liberty in the Spirit there is the unity, which is the bond of peace, and all are one in Christ Jesus, in whom is the true liberty: and this is not of the world, for he is not of the world. Therefore all who stand fast in him, as they have received him; for in him there is peace, who is the Prince of Peace, but in the world there is trouble. For the spirit of the world is a troublesome spirit, but the Spirit of Christ is a peaceable Spirit: in which God Almighty will serve all the faithful. Amen.

G. F.'"

For "The Friend."

The great Submarine Blast at Hallett's Point Recalled Hell Gate, in the East River, New York.

(Concluded from page 68.)

THE REEF DEMOLISHED.

By 2 o'clock Mr. Streidenger announced General Newton that everything was ready in his department, and that the dynamite cartridge to cut the rope suspending the circuit closer, occupied its all-important place. The general quietly expressed his satisfaction. Indeed, nothing throughout the day seemed to provoke him out of a condition of stoical cool-headedness, which must surely have been the result of a combination of confidence in his plans and a powerful will—for it must have been one of the most trying hours of his life. All whose services were not required were then ordered to leave the works, and seek a safe and advantageous retreat in the direction of Mr. Ramsey's grounds. Mr. Streidenger and a chosen corps of assistants then proceeded to carefully lower the metal plates into the cells of the batteries by means of crank handles. This was at 2.25. At 2.30 Mr. Streidenger removed the wooden truss, which for safety's sake, had been placed between the pins and the cups of the circuit closer, in order in case of accident, to prevent the table, from which the pins depended falling and so closing the circuit and firing the mine prematurely. There were thirty-three pins and cups for general purposes, and an extra set for the use of Gen. Abbott in making his delicate experiments as to the amount of force of the shock wave, the fall of the table and pins being about twelve inches. "Ready, Sir," cried Mr. Streidenger, and the next

ent he, the general, and the few others remaining were on their way in the steam launch, to the firing point at Mr. Ramsey's, where the general had his initiatory battery. The first and second warning guns had long gone, and the third and last stopped all talking and caused a good many persons, who were not over sure of their nerves, to hold their breath. The general approached his instruments, carefully looked into the nine bells of his three batteries to assure himself once more that all was right, and then turned to the Morse key, which was to order the smash up of Hallett's Point.

The tiny finger of little Mary Newton, guided by the firm hand of her father, pressed the magic key, and the explosion of the torpedo severed the rope suspending the circuit closer was lost in the grand and magnificent explosion which almost simultaneously, to an inappreciable fraction of a second, followed.

Those who expected to see the bomb-proof and its silent occupants—the batteries—knocked to pieces were confounded. They were precisely as the general and Mr. Streidenger left them, and a visitor dropping from the clouds would never dream that they had been so recently in operation, much less of the tremendous explosion they had brought about. The hanging doors of the bomb-proof had not had their slender props knocked away by any shock; not a drop of the chemicals as spilled from the 800 battery cells, and even the mercury, which had been pressed out of the cups by the sudden entrance of the gas, lay in small globules in distinct circles around each cup—just where the globules fell. Even the wooden crosshead, from which the mine with its dynamite torpedo hung, was not moved or shaken one jot.

The total absence of any trace of the effect of the shock about the batteries was remarkable even to the minds of those who understood these things and expected very little sign of shock. It only shows how well Gen. Newton and his associates had laid their plans and made all their calculations, and how well Mr. Streidenger had carried out those plans when made. And yet the explosion must have been terrific in the mine. The gaseous coloring of the water showed that, and, if that were not enough, the odors of combusted nitro-glycerine which swept over unfortunate New Yorkville—as though a hundred tallow factories were on fire—would have been ample proof of what had been going on below the water.

The result was just what he had confidently asserted weeks ago that it would be. An engineer who has had long experience in the use of explosives exclaimed, "The man was a prophet," almost before the detonation had passed. A column of water was seen to shoot up to the height apparently of 75 or 80 feet, carrying a part of that distance a few stones of small size and several portions of sections of the coffer dam. Some imagined that huge portions of rock were thrown up, but spectators from both sides agreed in the statement that only small rocks and portions of the dam were projected into the air. The report followed instantly, and, at the firing station, was not so loud as that caused by the discharge of one or three pieces of ordnance, while the jar was no greater than that felt from such a discharge at the distance, say, of 100 feet. The commotion of the water was great for a few

minutes, and the earth of which the coffer dam was partially composed made it very muddy, while pieces of timber and boards were thrown over and over on its surface in such a manner as to show how greatly the element was stirred. For a few minutes after the explosion the people on the shore and on the vessels uttered not a word, hardly breathing, as they stood in perfect silence watching the spot where more than 50,000 pounds of powerful explosives had been fired. When the conviction at length forced itself upon their minds that the great explosion, which had been the subject of so many wild theories, and had been the cause of fear to thousands, was over, the cheers that broke from the crowds were deafening, while the whistle of every steamer was employed to increase the sounds of rejoicing. "Three cheers for Gen. Newton," some one exclaimed, and they were given and prolonged by loud and enthusiastic shouts.

It was impossible, after the explosion had taken place, to accurately sum up one's sensations. The four sensible effects were the noise, the wave of compressed air, the trembling of the earth, and the ejected mass of earth and rocks, and the uplifted water, but many of the spectators on Ward's Island did not observe all of these effects. A number of persons stated that they heard no noise, while others said that they were not aware of any concussion of the air. The disturbance of the atmosphere indeed was very slight, and was probably unfelt by those who had taken shelter behind the trunks of trees. While there had been a great variety of opinions as to the probable results, it was believed that a tidal wave of considerable magnitude would be set in motion, and yet on this point, upon which all the spectators were agreed, all were alike mistaken. The commotion was concentrated immediately over the mine, and the surrounding surface was undisturbed. It had been thought probable that windows on the island would be broken, and many persons had feared that frail structures would be demolished. Investigation showed, however, that not a pane of glass was broken, that not even a dead limb fell from any tree, and that the only damage caused was to an old frame shanty, where two or three bricks were jarred from a dilapidated chimney.

The appearance of Hallett's Point when it was reached was so changed that it was hardly recognizable. Two or three hundred row boats and numerous steamers reached the spot almost as soon as General Newton. The building containing the office of Superintendent Boyle, which stood formerly upon the very edge of the shaft, had been thrown back from its former position in shore about 10 feet and partially overturned. The steps that led down into the shaft had been thrown up on the bank against the office, showing with what power the water had rushed upward. The condition of the ground and the buildings showed the manner in which the water had fallen over them after its fountain-like ascent. The bomb-proof building was uninjured, and nothing was materially displaced within it. The break-water, which extended each way from the coffer-dam, was badly shaken in places, and plank and pieces of timber were thrown about. Otherwise there was little damage. Windows in the boiler and engine-houses facing the mine, and only about 50 feet distant, were not broken. The people who moved out of the neighbor-

ing house might have remained, as it was not injured.

THE SUBSTANTIAL SUCCESS OF THE EXPLOSION.

With regard to the more substantial success of the explosion, Gen. Newton and all the engineers who were present say that nothing can be definitely known till the reef has been carefully surveyed and sounded, though they have every reason to hope that the reef was entirely blown to pieces. One piece of indirect testimony can be adduced by the writer in favor of this surmise. In addition to being well acquainted with the position and general outline of the reef and the arrangement of the headings and galleries of the mine, he had taken the precaution to have in his hand at the moment of the explosion, a small diagram of the reef. When the small columns or series of jets of water first thrown up by the explosion had fallen, but while the disturbance of the water was still in full bubbling activity from the escape of the remaining liberated gases, he was enabled to compare momentarily, the shape of the water disturbance with the shape of the original reef. They correspond in a remarkable degree, the only notable difference being a lesser surface disturbance as the depth of water increased over the reef. This would appear to point to an equal action in the mine of the explosives and to a correspondingly equal break up of the rock. As to the success of Gen. Abbott's interesting experiments with regard to the shock wave nothing can be known till he has collected his data from his various points of observation and made his calculations and deductions. This is impossible for a day or two, and any statements of the results of his labors will be mere guess-work and totally unreliable. As a mere matter of science, Gen. Abbott's deductions will be most interesting and valuable; for practical purposes the Hell Gate explosion has shown, by its innocence of all harm, that they are unimportant. No one will again fear any great shock from submarine explosions of dynamite.

General Newton, in a communication to the New York Commissioners of Pilots regarding the blasting of Hell Gate, says the reef at Hallett's Point has been swept. "From 180 feet distant from the shore-line to the line of buoys the bottom slopes gradually from eight feet of depth at near low water to twenty feet. Outside the line of buoys nothing less than twenty feet of depth at mean low water was observed. The divers have been examining the reef, and report a thorough break up."

To Youthful Readers.—There is a passage in the Memoirs of Charles Greville, that we earnestly commend to the attention of young readers. It does little good to read unless the right books are read, and unless they are read carefully and studiously. Even good books may be read in such a way that the time given to them is almost wasted. To read a bad book is of course worse than a waste of time. C. Greville was a man who saw life in every favored form, and who was on familiar terms of acquaintance with nearly all the distinguished men of his time. On one occasion, after he had been listening to the conversation of some learned men, he was led to contrast their knowledge with his own, and he wrote down his thoughts as follows:

"A painful sense came over me of the difference between one who was superficially read

and one who has studied, one who has laid a solid foundation in early youth, gathered knowledge as he advanced in years, all the stores of his mind being so orderly disposed that they are at all times available, and one who (as I have done) has huddled together a quantity of loose reading, as vanity, curiosity, and not seldom shame impelled. Reading thus, without system, more to cover the deficiencies of ignorance than to augment the stores of knowledge, loads the mind with an undigested mass of matter, which proves when wanted to be of small practical utility; in short, one must pay for the follies of one's youth. He who wastes his early years in horse-racing and all sorts of idleness, figuring away among the dissolute and the foolish, must be content to play an inferior part among the learned and wise. Some instances there are of men who have united both characters; but it will be found that these have had frequent laborious intervals; that though they may have been vicious, they have never been indolent, and that their minds have never slumbered and lost by disuse the power of exertion. Reflections of this sort make me very uncomfortable, and I am ready to cry with vexation when I think on my misspent life. If I was insensible to a higher order of merit, indifferent to a nobler kind of praise, I should be happier far: but to be tormented with the sentiment of an honorable ambition and with aspirations after better things, and at the same time so sunk in sloth and bad habits as to be incapable of those exertions without which their objects are unattainable, is of all conditions the worst.

Dear young friends, save yourselves from such regrets.—*Nat. Baptist.*

Only a Pin.

Only two or three days ago an overseer in an American mill found a pin which cost the company three hundred dollars.

"Was it stolen?" asked Susie. "I suppose it must have been very handsome. What was it, a diamond pin?"

"Oh, no, my dear? not by any means. It was just such a pin as people buy every day, and use without stint. Here is one upon my dress."

"Such a pin as that cost three hundred dollars!" exclaimed John. "I don't believe it."

"But mamma says it is a true story," interposed Susie.

"Yes, I know it to be true. And this is how the pin happened to cost so much. You know the calicoes, after they are printed and washed, are dried and smoothed by being passed over heated rollers. Well, by some mischance, a pin dropped so as to lie upon the principal roller, and indeed became wedged into it, the head standing out a little from the surface.

Over and over went the roller, and round and round went the cloth, winding at length upon still another roller, until the piece was measured off. Then another piece began to be dried and wound; and so on till a hundred pieces had been counted off.

These were not examined immediately, but removed from the machinery and laid aside. When at length they came to be inspected, it was found that there were holes in every piece throughout the web, and only three-quarters of a yard apart. Now, in each piece there were from thirty-five to forty-five yards, and

at twelve cents a yard that would count up to five hundred dollars.

Of course, the goods could not be classed as perfect goods, so they were sold as remnants, at less than half the price they would have brought had it not been for that hidden pin.

Now, it seems to me that when a boy takes for his companion a profane swearer, or a lad who is untruthful, and a little girl for her playmate one who is unkind or disobedient, or in any way a wicked child, they are like the roller which took to its bosom the pin. Without their being able to help it, often the evil influence clings to them, and leaves its mark upon everybody with whom they come in contact.

That pin damaged irreparably forty hundred yards of new print, but bad company has ruined thousands of souls for whom Christ died. Remember "one sinner destroyeth much good," therefore avoid evil companions.—*Selected.*

THE SPELL OF LOVE.

What'er of good from earth be gone,
What'er the human form disgrace,
Still trust in God, and labor on,
And cherish kindness toward the race.

Regard with hopeful heart the worst:
Misguided may have been his youth,
Or e'en his very childhood curst
With oft-seen breach of right and truth.

Or trained he may have been to theft,
And cruel ways and mean deceit;
Till slowly, but at last, bereft
Of all in earliest years so sweet.

Yet, since from God his being springs,
Somewhat his heart hath still of good;
A latent love of better things,
A power at least of gratitude.

Then try him with the spell of Love;
Oh, show him there is one in thee
Who longs to win for heaven above
A brother sunk e'en low as he.

Be faithful, but upbraid him not;
For who, O fellow-man, art thou?
Had his but been the happier lot
Say, which had been the holier now?

Like Him thou lovest, love display;
Through love the worst may grow the best;
And dear to God and blest are they
Who joy to multiply the blest.

ETERNAL BEAM OF LIGHT DIVINE.

Eternal beam of Light divine,
Fountain of unexhausted love,
In whom the Father's glories shine
Through earth beneath, and heaven above!

Jesus, the weary wanderer's rest,
Give me Thy easy yoke to bear;
With steadfast patience arm my breast,
With spotless love and lowly fear.

Thankful I take the cup from Thee,
Prepared and mingled by Thy skill—
Though bitter to the taste it be,
Powerful the wounded soul to heal.

Be thou, O Rock of Ages, nigh!
So shall each murmuring thought be gone;
And grief, and fear, and care shall fly
As clouds before the mid-day sun.

Speak to my warring passions—Peace!
Say to my trembling heart,—Be still!
Thy power my strength and fortress is,
For all things serve Thy sovereign will.

—Charles Wesley.

Deliberate long of what thou canst do but once.

For "The Friend"

"Bibliotheca Anti-Quakeriana; or, a Catalogue of Books Adverse to the Society Friends, alphabetically arranged, with Biographical notices of the authors, together with the answers which have been given some of them by Friends, and others. Joseph Smith; author of a Descriptive Catalogue of Friends' Books. London, 1873."

We apprehend few of the members of a religious Society at the present day, have an adequate idea of the labors which our early Friends underwent in advocating the doctrines of the gospel, and in refuting the attacks made by opposers, through the press. The above-named publication, which has been prepared apparently with a view to facilitate the business of the compiler, who is a bookseller in London, may enable the reader to judge of the extent and variety of these labors, which attacks, from almost every quarter, brought upon faithful Friends at the rise of the Society, and upon many of succeeding generations. It consists of 462 octavo pages, and contains the titles of considerably more than a thousand different volumes and small treatises. The compiler states in the preface: "This work does not include (except in a few instances) any entry of books written by antagonists who once belonged to the Society, such as Bugg, Keith, Crewdson, and others, that being already done in my Catalogue of Friends' Books, lately published; but this contains an account of all books (as far as I come to my knowledge) written by those of other religious denominations, &c.; and the reader will perceive on examination, that the greatest adversaries the Society had to contend with in early days, were the non-conformist divines." A short biographical sketch of many of these writers is also given, taken "mostly from sources furnished by their bodies, or favorable to them." Although I think that in some, perhaps many cases, these publications, particularly those of anonymous adversaries, might have been properly referred to remain in oblivion, yet to those who are engaged in carefully examining into the origin and nature of the controversial writings of our early Friends, this catalogue will, no doubt, prove of great convenience. By index of the authorship of the replies made by Friends, we notice that, next to George F. Whitehead, appears to have been most frequently engaged to defend in this way the cause of Truth; who, as we learn from the *Journal*, was also often called upon in public assemblies to vindicate its doctrines and testimonies, and who thus records his sense of the qualifications by which he was enabled to perform these services:—"The Lord gave me to perceive when a proposition was false, and when the inference was unjustly deduced from a proposition though in itself true; knowing that it is a principal part of true logic in disputations, to see that the proposition is true, or truly stated, and that the consequence naturally follows, so that they may agree. After the Lord was pleased to give me a clear understanding in this matter, between the true and the false way of arguing, between what was true logic and what was falsely so termed,—as there is a true science and that which is falsely so called; the more prepared to withstand all crafty opposition of pretended logic and logisms which I met with, both at Cambridge and other places, and valued them no more."

an pedantry; and I could easily invert an adversary's absurdity back upon him by way of syllogism. I have met with many priests very dull at their acquired artificial logic, and evident to run into many absurdities, while they would often condemn and deride us as illiterate men; but when we have discovered and refuted their ignorance and absurdities, then they would cry out against us, and asperse us as jesuits. Thus I have been often treated by them."

Of the answers which are here enumerated, were written by George Fox, 47 by George Whitehead, 45 by William Penn, 15 by Edward Burrough, 11 by Francis Howgill, 28 by James Naylor, 6 by Robert Barclay, and by Isaac Penington. The total number of authors whose works are cited, including those of a late date, is over two hundred.

For "The Friend."

[We take the following from the present month's number of the *British Friend*, extracted we suppose from a foreign paper. It is gratifying to observe that some of those who profess with Friends in the south of France, are willing thus openly to suffer for their testimony against war, but we believe it could tend to their strength, as well as advance this righteous cause before the people, if only to refuse serving as a soldier, but to all office or hospital service as a substitute therefor.—Eds.]

A "Friend" Conscript in the French Army.

A court-martial sat recently at Marseilles to recruit who, as a member of the Society of Friends, positively refused to take up arms and go out to exercise. His name is Nisolle, age 28, and he belongs to a wealthy and benevolent family in the department of the Gard. When called out for 28 days' training, M. Nisolle went to the regiment at Nismes on the 21st of last August. He permitted them to put uniform on him, but when he was handed a musket he positively refused to take it, saying his religion prevented him from serving under arms against his fellow creatures. It was explained that no such service was at present required; but he answered that he would incur the moral obligation in accepting the musket. On the 4th of September he was conducted to the military prison. When before the court the president, in the usual French way, questioned the patient prisoner. "Suppose," said the officer, "that an assassin was about to kill your father, what would you do?" "I would reason with him and try to prevent the murder without having recourse to arms." "But if you could not succeed, would you let your father be killed?" "I would." This caused a profound sensation and the prosecutor demanded severe punishment. Poor Nisolle's defender pleaded that in previous years three members of the Society of Friends, who were drawn into the army, were left free from active military service, but were placed as clerks in the hospitals or as wardsmen in the hospitals; and he asked the same privilege for his client. The court sentenced him to two months' imprisonment and the costs. It came out on trial that the patriarchal family of Nisolle composed of six persons, but that the father's plates laid every day for fifteen, nine hungry poor persons being invited to partake of the meal. This is true goodness, and we cannot help thinking the punishment of the young Friend too severe a penalty.

For "The Friend."

Circular of the Bible Association of Friends in America.

In again calling the attention of Auxiliaries to the Annual Queries to be answered previous to the general meeting of the Association on the 1st of Eleventh month, the Corresponding Committee would press upon Friends, who have been engaged in the distribution of the Holy Scriptures, the importance of furnishing full and accurate answers to all the Queries, and of forwarding their report seasonably to the Depository.

It may be recollected, that in making donations to Auxiliaries, the Board are guided in deciding what number of Bibles and Testaments shall be sent to each, by the information given in its report. Hence those Auxiliaries that do not report in time, are liable to be left out in the distribution.

Specific directions should be given in every case, how boxes should be marked and forwarded; and their receipt should always be promptly acknowledged.

Address John S. Stokes, No. 116 N. Fourth Street, Philadelphia.

SAMUEL BETTLE,
CHARLES RHODES,
ANTHONY M. KIMBER,
Committee of Correspondence.

Philada., Tenth mo. 1876.

QUERIES.

1. What number of families or individuals have been gratuitously furnished with the Holy Scriptures by the Auxiliary during the past year?
2. What number of Bibles and Testaments have been sold by the Auxiliary within the past year?
3. How many members, male and female, are there belonging to the Auxiliary?
4. What number of families of Friends reside within its limits?
5. Are there any families of Friends within your limits not supplied with a copy of the Holy Scriptures in good clear type, and on fair paper; if so, how many?
6. How many members of our Society, capable of reading the Bible, do not own such a copy of the Holy Scriptures?
7. How many Bibles and Testaments may probably be disposed of by sale within your limits?
8. Is the income of the Auxiliary sufficient to supply those within its limits who are not duly furnished with the Holy Scriptures?
9. What number of Bibles and Testaments would it be necessary for the Bible Association to furnish gratuitously, to enable the Auxiliary to supply each family?
10. What number would be required in order to furnish each member of our religious Society, capable of reading, who is destitute of a copy, and unable to purchase it?
11. How many Bibles and Testaments are now on hand?

A New York secular paper gives the following incident, as a warning to the multitude of poor rich men whom we meet continually:

A gentleman died last week, at his residence in one of our up-town fashionable streets, leaving \$11,000,000. He was a member of the Presbyterian church, in excellent standing, a good husband and father, and a thriving citizen. On his death bed, lingering long, he suffered with great agony of mind, and gave continual expression to his remorse at what his conscience told him had been an ill-spent life. "Oh!" he exclaimed, as his weeping friends and relations gathered around his bed—"Oh! if I could only live my years over again, I would give all the wealth I have amassed in a life-time. It is a life devoted to money-getting that I regret. It is this which weighs me down, and makes me despair of the life hereafter." His clergyman endeavored to soothe him, but he turned his face

to the wall. "You have never reproved my avaricious spirit," he said to the minister. "You have called it a wise economy and forethought, but my riches have been only a snare for my soul! I would give all I possess to have hope for my poor soul!" In this state of mind, refusing to be consoled, this poor rich man bewailed a life devoted to the mere acquisition of riches. Many came away from his bedside impressed with the uselessness of such an existence as the wealthy man had spent, adding house to house and dollar to dollar, until he became a millionaire. All knew him to be a professing Christian and a good man, as the world goes, but the terror and remorse of his death bed administered a lesson not to be lightly dismissed from memory. He would have given all his wealth for a single hope of heaven.

From "Piety Promoted."

Hannah Hill, wife of Richard Hill, and daughter of Thomas Lloyd, formerly governor of the province of Pennsylvania, by Mary, the daughter of Gilbert Jones, of Welchpool, was born in Montgomeryshire, North Wales, at the seat of her ancestors, called Dolobran, the 21st of the Seventh month, 1666. She was a woman highly favored of the Lord, and possessed many excellent Christian virtues, as well as natural accomplishments. Coming over into Pennsylvania with her parents when young, soon after their arrival it pleased the Lord to remove her pious mother by death, when the care of the younger children devolved upon her. This close trial in the earlier part of her time was abundantly sanctified to her; for her mind being engaged to seek the Lord for her portion, and her father's God for the lot of her inheritance, he was graciously pleased, not only to favor her with the knowledge of himself, and the enjoyment of his living presence in the days of her youth, but also made her a singular instrument of good, and a blessing to her father's family.

As she grew in years, her conspicuous virtues, joined with a courteous deportment, justly gained the esteem and favor of most, if not all, of those with whom she conversed. Being earnestly solicited in marriage by John Delaval, who though a worthy man, was not at that time of the same religious communion, she, by her prudent conduct and pious resolution to maintain the principles she professed, without deviating therefrom in a matter of such importance, did not agree thereto; until he after some time embraced the truth in sincerity of heart, and bore his cross like an humble follower of Christ. He received a gift in the ministry, and continued faithful therein to his death; concerning whom she gave this testimony, viz., "That he never used to her an expression of anger, or the product of a disturbed mind."

The decease of her husband proved to her a time of deep probation, having been heard to say, that in eight week's time she lost eight of her family by death, beginning with the decease of her beloved husband, and ending with that of her only child. Under these afflicting circumstances, as well as those which attended her during the remaining part of her life, of which she had a large share, she approved herself a shining example of patience in tribulation, and a meek, humble, self-denying follower of Jesus, her crucified and risen Saviour.

In the affluent station wherein Divine Pro-

vidence had placed her, her benevolent disposition was conspicuous in administering to the necessities of the indigent; her enlarged charity not being limited to those of her own profession. She was a true servant of the church, and in the sense of the apostle's expression, "one that washed the saints' feet," receiving with joy into her house the ministers and messengers of the gospel, for whom her love was great: The low, the poor and the mean, were objects of her peculiar care.

In her younger years she received a gift in the ministry of Christ's gospel, which she retained with faithfulness to the end; and though not large in her testimonies, yet they were with great modesty and soundness of expression. "Her doctrine dropped as the dew, and distilled as the small rain," and was therefore truly acceptable. She travelled in the service of the gospel to New England, and divers other parts of this continent, and was also concerned for the good order and discipline of the church, having for a number of years served in the station of clerk of the women's Monthly, Quarterly, and Yearly Meetings, wherein she gave satisfaction."

Although bodily weakness frequently attended her in the latter years of her life, it did not abate her love and zeal for the everlasting truth, which she experienced to be her support in every time of trial. When her dissolution drew near, she made many seasonable remarks and observations, and signified her acquiescence with the divine will, in the dispensations of his providence towards her; at one time particularly mentioning the expressions of the apostle, "That no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterward it yieldeth the peaceable fruit of righteousness to them that are exercised thereby." This was her happy experience; and after a well-spent life, interspersed with a variety of exercising vicissitudes, she exchanged this state of existence, no doubt, for a blessed immortality in the regions of unmixed felicity; after about three weeks' illness, on the 25th of the Twelfth month, 1726-7, in the sixty-first year of her age. Her corpse was respectfully attended by a large number of Friends and others, to the High street meeting-house in Philadelphia, where several living testimonies were borne, after which it was interred in Friends' burial-ground.

She was twenty-six years the wife of Richard Hill, who was a serviceable member both in church and state, and died in good esteem, the 4th of the Seventh month, 1729.

A young man entered the bar-room of a village tavern and called for a drink.

"No," said the landlord, "You have had the 'delirium tremens' once, and I cannot sell you any more."

He stepped aside to make room for a couple of young men who had just entered, and the landlord waited on them very politely. The other had stood by silent and sullen, and when they had finished, he walked up to the landlord and addressed him:

"Six years ago, at their age, I stood where these young men now stand. I was a man with fair prospects. Now, at the age of twenty-eight I am a wreck, body and mind. You led me to drink. In this room, I formed the habit that has been my ruin. Now, sell me a few glasses more, and your work will be done. I shall soon be out of the way;

there is no hope for me. But they can be saved. Do not sell it to them. Sell to me and let me die, and let the world be rid of me; but for Heaven's sake sell no more to them."

The landlord listened, pale and trembling. Setting down his decanter, he exclaimed:

"God help me! this is the last drop I will ever sell to any one!"

And he kept his word.—*Late Paper.*

For "The Friend"

Notes on Algeria.

Algeria is constituted by a mass of mountains on the north coast of the African continent, extending from Morocco westward to the Pashalic of Tunis eastward, that is from longitude 8° west to 10° east, or 18 degrees, equivalent to 1,200 miles from east to west. The Atlas are lost to the east in lower hills scarcely deserving the name of mountains, which form the back-ground of the Pashalic of Tripoli between the sea and the desert. Algeria is comprised between the 37th and 33d degrees of latitude, and extends about 200 miles from the Mediterranean to the oases of the Desert, where mountains and raised plains disappear, and where the level is often only a few feet above the ocean. Mount Atlas, which constitutes this alpine country, instead of being formed by one range, as is generally supposed, is formed by three ranges, rather blended in the province of Constantine, but quite distinct in those of Algiers and Oran, with intervening valleys.

The northern part of Africa, from the shores of the Atlantic to the Red Sea and beyond, appears to have been inhabited from the dawn of historical times, by two distinct families of the Aramæan branch of the white race, the Berbers and the Arabs; and the two families still exist in these countries. The Berbers have ever been mountaineers, agriculturists attached to the soil they cultivate, living in stone-built cabins, owning flocks, but not horses, for which they do not care, as not adapted to their mountain residence. The Arabs have ever been nomadic, living in tents, owning the flocks which they drive from one region to another, from the plains to the lower valleys and *vice versa*. They attach great importance to the possession of horses and despise towns, which they destroy and do not rebuild.

The Carthaginians, the Romans, the Vandals, successively occupied the shores of Algeria and the fertile plains of the Tell, driving the original Arabs into the Great Desert, and the Berbers or Kabyles into the higher mountains, where both maintained their independence. When the religious and military migration of the Arabian Arabs took place after the death of Mahomed in the seventh century; the Arabs of the plains, reinforced by their eastern countrymen, occupied the entire country with the exception of the higher mountains, of which the Jurjura are the centre, where the Berbers or Kabyles successfully defended themselves. They, the Arabs, reigned supreme on the shore, on the plains, and on the lower mountain ranges, until the Turks took possession of Algiers (1516), of Tunis, and of Oran. Their power was destroyed in 1830, by the downfall of the Dey of Algiers, and their dominion in the three provinces of Algeria has fallen into the hands of the French. A recent traveller in this country, makes the following observations:

The Squill.—The bulb of the maritima squill, the squill of druggists, varies from the size of the fist to that of a child's head and it is, perhaps, the commonest plant in Algeria. It extends all over the country, to the highest mountains, in the driest, sandiest, hottest regions, and passing over the Atlas descends into the desert itself, where it is nearly the last plant seen. It is not used, being considered poisonous by the inhabitants.

Date Palm.—The tree that constitutes the riches of the Desert, that thrives the best, and that more especially characterizes the sandy plains beyond the great Atlas is the date palm. It flourishes and ripens its fruit in the most sterile sands—in sands all but devoid of alluvial soil—if it can get water. I believe it does not ripen its fruit out of the Desert.

Grasshoppers.—The next morning I was awakened at four in the morning by the beating of drums, the blowing of bugles, and all the sounds of war. As Teniet is an outpost of the French army on the borders of the Desert, I thought it was some review or military ceremony. On rising, however, I heard that news had arrived in the night that an army of locusts were marching on along the road, from the Desert, towards the pass, and that a thousand soldiers had started as soon as it was daylight to meet the enemy. It appears that the locusts when they invaded Algeria from the Desert, make for the pass through the Atlas, and if there is a road follow it, camping regularly at night. The locusts we had met on our journey, two days before, were no doubt the pioneers, the advance guard of the main army, now in full march. The troops were to endeavor to force the locusts back in the day by noise and with branches of trees, and at night to make deep holes in the ground, sweep them in and bury them. I left the same day and heard no more on the subject. But later, whilst in Spain, I learned that the locusts succeeded in crossing the Atlas and spread over the fertile valleys of the Chetiff, doing much damage, and destroying many of the magnificent crops which everywhere met my gaze. Thus the French soldiers whom I saw going out to fight the apparently contemptible enemy, must have failed in their efforts, and have been signally defeated. They could conquer the Kabyles, the Arabs, the wild denizens of the Desert, but they were conquered in their turn by an army of grasshoppers; a singular history.

Horses.—The horses driven were always pure Arab breed, and showed a speed and endurance that quite surprised us; they seem to think nothing of twenty or thirty miles the full trot. I was told that with a light carriage they could easily do sixty or seventy miles a day. One of the inspectors said he had repeatedly driven one of the horses thus in the carriage a hundred and forty miles two days in a light gig. Every kind of European horse has been tried on the roads of Algeria, but none can stand the climate, the work, the heat of summer, the moisture and coolness and night fogs of winter. All bred down except the native Arab, which they drive exclusively. No doubt the constitution of the equine race has become modified in the course of centuries, so as to thrive and flourish under conditions inimical to more northern races. The country does not produce enough of these Arab horses for its own requirements, so their exportation is not encouraged.

Keeping up False Appearances.—A great portion of the suffering which people in reduced circumstances have to endure, is brought on them by their efforts to keep up appearances. They do not seem to be aware of the fact that the sting of pecuniary misfortune, if not extracted, is at least deadened by the thank and honest acceptance of the new situation.

Some families, when overtaken by misfortune, have the moral courage at once to admit the fact, and the practical wisdom to set about adjusting themselves to their changed circumstances. The costly house and furniture, the horses and carriages, and the other appurtenances of an expensive and fashionable style of living, are sold, and the expenditures are brought within the reduced income.

Such a family escapes the bitterest ills of misfortune. They are respected by their acquaintance; and, what is of far more consequence, they enjoy their own self-respect. They are not afraid to meet their butcher, baker, and grocer, or anybody else who supplies them with the necessities of life. They are not slaves to the requirements of a false position. Their economy, and prudence, and strength of character, build them up anew; and in a few years they emerge from their troubles and rest thenceforth upon a firmer foundation than ever before.

Nothing else does so well in any phase of life as truth and honesty. And there are not many things that work so badly in social life as for people who were once rich, but have become actually poor, to try and impose upon their neighbors by "keeping up appearances."

New York Ledger.

Do I realize that time is both short and uncertain? And am I making a diligent use of the present, leaving nothing undone that I ought to do; trusting nothing to the uncertainties of the future, which to me may never be? Do I realize that my eternal welfare depends on the use I am making of the present? And am I diligent and earnest in working out my salvation, while God is waiting to speak with me both to will and to do, that I may be saved?

The Habit of Saving.—It is a remarkable fact, that the habit of saving does not so much prevail in those counties where wages are the highest as in those counties where wages are the lowest. Previous to the era of the Office Savings Banks, the inhabitants of Wilts and Dorset—where wages are about the lowest in England—deposited more money in the savings banks, per head of the population, than they did in Lancashire and Yorkshire, where wages are about the highest in England. Taking Yorkshire itself, and dividing it into manufacturing and agricultural, the manufacturing inhabitants of the West of Yorkshire invested about twenty-five shillings per head of the population in the savings banks; whilst the agricultural population of the East Riding invested about one-third of that amount.—*Samuel Smiles.*

THE FRIEND.

TENTH MONTH 21, 1876.

We have observed with regret, the use, which we fear is increasing, among members

of the Society of Friends in some neighborhoods, of certain words and expressions in a way inconsistent with their true meaning, and that weighty sense which we believe they are intended to convey.

We are well aware that the use of the term "Church," to indicate the building in which the congregation convenes, is defended on the ground that it is nothing but a common and allowable figure of speech, and that the distinction is so wide between the two, that no one is liable to be led into error. Yet, we believe it is a fact, that the popular mind is led by this form of speech, to regard the building with something of that feeling which is only applicable to the body of sanctified believers in Christ. When George Fox began to preach the everlasting Gospel, he greatly moved the minds of many of his hearers by speaking of those buildings which they had been accustomed to style *dreadful* and *holy*, as mere piles of brick, stone and mortar. In holding fast the form of sound words, early Friends scrupulously avoided the use of the term in this sense, and thus were instrumental in bringing many away from these superstitious notions, in which it was the interest of the priests to imbue them. In one of the conferences of that undaunted advocate of the Truth, John Roberts, with the Bishop of Gloucester, he replied to the question, "Whether he went to Church?" by the remark, that "*Sometimes the Church comes to me*," which led to the following explanation of the views of Friends on this subject.

"I call the people of God the Church of God, wheresoever they are met to worship Him in spirit and in truth. And when I say the Church comes to me, I mean the assembly of such worshippers, who frequently meet at my house. I do not call that a Church which you do, which is made of wood and stone; that is but the workmanship of men's hands, whereas the true Church consists of living stones, and is built up by Christ, a spiritual house to God." To this the Bishop replied:

"We call it a Church figuratively, meaning the place where the Church meets." To which John answered:

"I fear you call it a Church hypocritically, with the design to awe the people into a veneration for the place, which is not due to it, as though your consecrations had made that house holier than others."

The Society of Friends has ever objected to speaking of the First-day of the week, as the Christian Sabbath. On this subject, Robert Barclay says: "We, not seeing any ground in Scripture for it, cannot be so superstitious as to believe, that either the Jewish Sabbath now continues, or that the First-day of the week is the anti-type thereof, or the true Christian Sabbath; which, with Calvin, we believe to have a more spiritual sense." From the frequency with which this term is misapplied, we think it behooves Friends carefully to observe the correct form of speech in relation to this subject.

The very common practice of speaking of the Bible, as "The Word of God," is one which Friends have frequently been called upon to testify against, as not sanctioned by Scripture; and tending to confusion of ideas. In a disputation which Thomas Story and his companion had on this point, this misapplication was thus clearly pointed out from the testimony of the apostle John: "'In the beginning was the Word,' but the Scriptures

were not in the beginning; 'and the Word was with God, and the Word was God;' but the Scriptures are not God; 'and the Word was made flesh;' but the Scriptures were never made flesh."

At the time when Friends first became a distinct people, it was customary to use the singular pronouns *thou* and *thee*, when speaking to one in an equal or inferior station in society; but to address one to whom it was intended to show especial deference or respect by the plural pronoun, *you*. This custom still continues in many of the rural parts of England. George Fox was shown, that a practice which had its root in the desire to flatter a fellow-mortal, was inconsistent with the purity of the Christian religion, which requires that every man should speak the truth to his neighbor; and he therefore used the same language to all. Wonderful indeed was the amount of ill-usage which our early Friends received for their faithful observance of this form of speech. At the present time, the more general adoption of the plural pronoun in speaking to all, whether high or low, has been made an excuse by some members of our Society for its use; and there has, in consequence, been a growing laxity in regard to it, in some quarters, though the root of the objection remains unchanged.

We are aware that the maintenance of these and others of what are called the minor testimonies of the Society, has often exposed Friends to the criticisms, and it may be, scorn, of the world and worldly professors, but we believe that their faithful observance is intimately connected with the best welfare of individuals, and that an unwillingness to support them often paves the way for other departures and inconsistencies. We would therefore encourage all steadfastly to follow the apostolic injunction, "Hold fast the form of sound words," knowing that it is declared, "he that is faithful in that which is least is faithful also in much."

In the first number of the present volume we published a letter of Ann Gilbert on the extension of the elective franchise to women, which a correspondent in England informs us does not deal with the question as it exists at the present time, and calls our attention to the following postscript to the letter alluded to, that was then omitted, viz: "It will be seen that this letter does not apply to the aspects of the question at present mooted. When a woman is sole head of a household, the family is entirely unrepresented, and voting for members of Parliament is a widely different thing from sitting as a member."

An obituary notice has been received from a subscriber at a distance whose signature is not given. We would again remind our contributors that these and other communications designed for publication in our columns should be accompanied by the name of the Friend who sends them.

SUMMARY OF EVENTS.

FOREIGN.—The efforts of the great Powers to end the insurrectionary war in European Turkey have thus far failed. The Porte refuses the peace conditions submitted to it by the great Powers, but has offered Serbia an armistice of six months and Montenegro one of five months, but in both cases the offer has been rejected.

The Porte has handed to the ambassadors of the Powers a communication containing a scheme of re-

forms which provides that a legislative body consisting of 150 elected deputies, with a Senate of 50 government nominees, should be created and have control over the provincial administration exercised by mixed councils comprising delegates from the various communities, the system to apply to the whole empire.

The Montenegrin official journal declares that Montenegro will not accept either an armistice or peace except in concert with Serbia, because Montenegro, like Serbia, is bound to continue the war until the liberation of the Christians is accomplished. The Servian Prime Minister has informed the British Consul at Belgrade that Serbia would consent to an armistice till Twelfth mo. 31st, but not for any longer period.

The Russians continue coming in great numbers to the aid of the Servians. The arrival of 500 men in a day is not unusual.

A Berlin dispatch says Count Von Arnim's sentence to five years imprisonment in the House of Correction involves the forfeiture of his title and possibly his property.

A decree has been issued at Paris summoning the French Senate and Chamber of Deputies to assemble on the 30th inst.

The French Minister in China has demanded punishment of the mandarin who is considered responsible for the massacre of a Catholic priest and others at Ning-Koue-Fou.

The German Minister of Public Worship has issued an order directing that all orphanages in Germany at present under the exclusive control of Roman Catholic communities be placed under lay direction.

The emancipation of the serfs in Russia has resulted in great poverty among their former owners. In the Transcaucasian government of Kutais the last census gives 105 nobles to every 1,000 of the population, or in all 30,000 members of the nobility, of whom 24,000 are without any means of support, the act of emancipation having deprived them of the greater part of their estates as well as the ownership of the laborers.

A census of Brazil has just been taken. The total population is 9,930,000, including 1,510,000 slaves, and 243,000 foreigners.

A Madrid dispatch announces the departure of Gen. Campos with a large force for Cuba, in order, if possible, to end the insurrection in that island. It is understood that General Jovellar will keep the Captain Generalship, but be under the orders of Campos as commander-in-chief. It is said that favorable terms will be offered to the insurgents. Campos is accompanied by several distinguished commanders.

Private information received in London states that the Spanish Protestants are in great anxiety and actual peril, being threatened by a fanatical mob. A Madrid dispatch states that the Bishop of Minorca has issued a new circular enjoining on masters of primary schools not to admit the sons of Protestants.

From Calcutta it is reported that distress prevails in the Deccan and Southern Mahratta because of failure of the crops. The government have opened relief works. Scarcity is also expected in other districts.

UNITED STATES.—State elections were held in Ohio, Indiana and West Virginia on the 10th inst. The voting in these States was watched with great interest as tending to indicate the result of the election for President next month. It was found that there was a Republican majority of a few thousands in Ohio, that in Indiana the Democrats had a small majority in the popular vote, and a much larger one in West Virginia. In Ohio and Indiana the Republicans elected most of the Congressmen.

The yellow fever has abated in Brunswick, Geo., and does not prevail elsewhere to any serious extent except in Savannah, where its ravages continued up to the close of last week.

The interments in Philadelphia last week numbered 310. During the week ending the 14th inst. the International Exhibition was visited by 504,502 persons who paid for admission. The total cash receipts up to that time had been \$2,688,609.

Several destructive fires occurred last week. Among them the following. One at Pine Bluff, Arkansas, with an estimated loss of \$250,000, one at Sandy Hill, N. Y., with a loss of more than \$200,000, and another at Toledo, Ohio, loss over \$100,000.

The cotton manufacturing corporations of Manchester, N. H., recently declared semi-annual dividends of three to four per cent. This is one of many indications that manufacturing industry is recovering from its long and severe depression.

The steamboat Southern Belle was burned on the Mississippi, above New Orleans, the 9th inst. A large number of passengers perished in the flames. The cargo consisted of cotton.

The gross receipts of the Western Union Telegraph Company for the past year were \$10,034,984, and the net earnings \$3,399,510.

The boilers in Zuy & Co.'s nail mills, Pittsburgh, Pa., exploded on the 12th inst., destroying a large part of the buildings, and causing the death of twenty persons and the serious injury of twenty-nine others.

Snow fell in Boston, Providence, and various other places in New England, to the depth of two or three inches on the 14th inst. The storm commenced at Quebec, Canada, on the night of the 13th inst., and continued all the following day. Fully six inches of snow fell, and sleighs were brought into general use. Six inches of snow fell at Marquette, Michigan, in the same storm. Snow fell at Richmond and Norfolk, Va., with a temperature of 31 deg.

During the year ending 6th mo. 30th last, 6,524,356 acres of the public lands were disposed of, of which 2,875,910 were absorbed by homestead entries for actual settlers.

There was a public sale of short horn cattle at Winchester, Kentucky, on the 13th inst., and the following were the highest prices obtained, \$3,400, \$2,300, \$2,200 and \$1,300. Eighty animals were sold, and \$45,000 were obtained for them.

The Indians at Standing Rock Agency have agreed to relinquish their claims on the Black Hills. The treaty was so far modified as not to insist upon their removal to the Indian Territory.

The Markets, &c.—The following were the quotations on the 16th inst. *New York*.—American gold, 109½. Superfine flour, \$4.70 a \$5.00; State extra, \$5.25; finer brands, \$5.50 a \$8.75. Extra white winter wheat, \$1.34; amber Indiana, \$1.27; No. 2 Milwaukee spring, \$1.26 a \$1.27; No. 2 Chicago spring, new, \$1.22. Western rye, 73 cts.; State, 86 cts. Yellow corn, 59½ cts.; mixed, 58 cts. Canada barley, \$1.22; State, 90 cts. Lard, \$10.35 a \$10.50 per 100 lbs. Carolina rice, 5½ a 6½ cts. Cuba sugar, 8½ a 9½ cts. *Philadelphia*.—Middlings cotton, 11 a 11½ cts. for uplands and New Orleans. Flour, \$4 a \$8.50. Western white wheat, \$1.30 a \$1.35; Pennsylvania amber, \$1.27 a \$1.30; red, \$1.22 a \$1.25. Rye, 75 cts. Yellow corn, 58 cts.; mixed, 57 cts. New York fancy cheese, 12 a 13 cts.; western, 10½ a 11½ cts. About 3800 beef cattle sold at 6 a 6½ cts. per lb. gross for extra; 5 a 5½ cts. for fair to good, and 3½ a 4½ cts. for common. Sheep, 4½ a 5½ cts. per lb. gross. Receipts 12,000 head. Hogs, \$8.75 a \$9.28 per 100 lb. net. Receipts 5000 head. *Chicago*.—No. 2 spring wheat, \$1.08½; No. 3 do., 95 cts. a \$1.01. No. 2 corn, 42½ cts. Oats, 32½ cts. Barley, 92½ cts. Lard, 10½ cts. *St. Louis*.—No. 2 red fall wheat, \$1.22½; No. 3 do., \$1.11. Corn, 40½ cts. Oats, 34 cts. Rye, 58 cts. Barley, 80 cts. a \$1.20. *Cincinnati*.—Family flour, \$5.50 a \$5.75. Red wheat, \$1.10 a \$1.18. Corn, 47 a 48 cts. Oats, 30 a 37 cts.

NOTICE.

The Annual Meeting of the Auxiliary Bible Association of Friends of Philadelphia Quarterly Meeting, will be held at No. 109 South Tenth street, on Fourth-day evening, 25th inst., at 7½ o'clock.

Members of the Female Branch are invited to attend.

A. M. KIMBER,
Philada., 10th month 9th, 1876. *Secretary.*

WESTTOWN BOARDING SCHOOL.

SPECIAL NOTICE TO PARENTS AND OTHERS. The Committee having concluded to divide the School into distinct classes more fully than has hitherto been done, and in such manner that all the pupils of each class shall, so far as practicable, recite together in their various studies, this change will take effect at the opening of the next session; and it is believed that it will so far facilitate the classification of the School that the classes may commence RECITING on Fourth day morning, the 1st of Eleventh month. It is therefore particularly requested that all the pupils be at the School by Third-day evening, and that all those who were not at Westtown during the past session present themselves for examination on Second-day, or not later than by 10 o'clock Third-day morning.

FRIENDS' ASYLUM FOR THE INSANE.

Near Frankford, (Twenty-third Ward,) Philadelphia.
Physician and Superintendent—JOSHUA H. WORTHINGTON, M. D.

Applications for the Admission of Patients may be made to the Superintendent, or to any of the Board of Managers.

WESTTOWN BOARDING SCHOOL.

The WINTER SESSION of the School will commence Second-day, the 30th instant. The Boys' School is for Application for the admission of girls may be made BENJAMIN W. PASSMORE, *Supt.* (Address *Street Road P. O., Chester Co., Pa.*) or to CHARLES J. ALLEN, *Treasurer*, No. 304 Arch St., Philadelphia.

Pupils who have been regularly entered and who by the cars from Philadelphia, can obtain tickets at the depot of the West Chester and Philadelphia Railroad, corner of Thirty-first and Chestnut streets, by giving their names to the Ticket-agent there, who is furnished with a list of the pupils for that purpose. These tickets can also be obtained of the Treasurer, at 304 Arch St. In such case the passage, including the stage fare to the Railroad Station, will be charged at the School, be paid for with the other incidental charges at the close of the term. Conveyances will be at the STREET ROAD STATION on Second and Third-days, the 30th and 31st insts., to meet the trains that leave Philadelphia at 7.35 and 10 A. M., and at 12.30 and 2.30 P. M.

Baggage may be left either at Thirty-first a Chestnut streets or at Eighteenth and Market. If left at the latter place, it must be put under the care of Alexander & Son, who will convey it thence to Thirty-first and Chestnut at a charge of 10 cents per trunk, be paid to them. Those who prefer can have their baggage sent for to any place in the built-up part of the City, by sending word on the day previous (through the post-office or otherwise) to H. Alexander & Son, N. E. corner of 18th and Market Sts. Their charge in such case for taking baggage to Thirty-first and Chestnut streets, will be 25 cents per trunk. For the same charge they will also collect baggage from the other railroad depots, if the checks are left at their office, corner 18th and Market St. Baggage put under their care, properly marked, will not require any attention from the owners, either at the West Philadelphia depot, at the Street Road Station, but will be forwarded direct to the School. It may not always go on the same train as the owner, but it will go on the same day, provided the notice to H. Alexander & Son reaches them in time.

DURING THE SESSION, passengers for the School will be met at the Street Road Station, on the arrival of the first train from the City, every day except First-day, and small packages for the pupils, if left at Friend's Book Store, No. 304 Arch street, will be forwarded every Sixth-day at 12 o'clock, except on the last two Sixth-days in the Twelfth month, and the expense charged their bills.

Tenth mo. 18th, 1876.

DIED, at the residence of her son-in-law, Francis Pyle, on the 8th of Eighth month, 1876, PRISCILLA wife of Thomas Wickersham, a member of New Garden Monthly and West Grove Particular Meeting, Pa., aged 64 years. During the latter years of her life, this dear Friend was permitted to pass through a succession of deep afflictions and peculiar trials, respecting which she remarked, "I do strive for patient submission, deep humiliation, amid these close provings. I truly said the ways of Providence are past our finite comprehension. Yet I feel that I have been greatly sustained; and it may have a refining influence, trying as it is to flesh and blood to yield to the turnings and overturnings of His mighty hand upon us. But would it signify if we should gain the whole world and lose our own souls." Her last sickness was of nine days' continuance, during which she evinced much patience and entire resignation, under extreme bodily suffering: expressing a belief from the first that she would not recover, and desired to be in the quiet. She gave much good advice to her children, saying that she felt nothing in the way of her acceptance, and "how sweet it would be to pass quietly away: you should wish my stay, it would be such a happy release." I close was quiet and peaceful, and we feel no doubt through redeeming love and mercy, her spirit has been permitted to join that company who came out of great tribulation, in the song of thanksgiving and praise.

—, on the 10th of Ninth month, 1876, after six weeks' illness, at their residence, ELIZABETH J., wife Francis M. Pyle, and daughter of Thomas and Priscilla Wickersham, in the 34th year of her age, a member New Garden monthly and West Grove Particular Meeting.

WILLIAM H. PILE, PRINTER,
No. 422 Walnut Street.